

A Revolt against Heidegger's Being and Time  
By Leon Trotsky

I.       Profound and Concrete – Sirohi teaching Heidegger in the 1920s

In fact I meant ontic, just daily life, being-in-the-world that then in Leftism is also ontological – like the Communist greatness of revolutionary format.

II.       A Conversation on Heideggereanism as opposed in dialectical terms with Montage and Revolution with Narrative

Now develop a thousand renditions of Hegel, or even one hundred renditions this was in the 1920s what I called idealism, and in Heidegger more materialist, which develops profound ontic life, with ontological dimension in Leftism, in radical narrative montage – developing scenes I meant of revolution and now with Sirohi in the 2020 – 24 period, a mix with ontic daily life, of non-revolution like buying groceries or even walking around in the morning like he does – so ontic and ontological narrative montage in in fact Trotskyist format – it proves that science is ontic of course in the sense of daily life but in even historicized ontological dimension of Communism which then is revolutionized daily life, which means that in fact there is a inner greatness of revolutionary life again which is the comment passed on daily life Utopia therefore.

III.      Some Diffusion and Combined Uneven therefore

Now I argue to articulate ontic and ontological greatness in leftist Heidegger therefore is to produce a thesis and anti-thesis in his world which then is synthetic to life, but is also synthetic progression which means to run to a revolutionary strike and talk to Lenin and then stand up and speak all of this is part of daily life Utopia and radical violence or pure violence as daily habit then in Walter Benjamin's sense – what I call divine violence in the Red Book.

I mean its principles and points as Sirohi argues with my more insurrectional force then is finally point by point the daily life of a person – this fits ontic and ontological greatness of Leftism. Develop this as my Red Book comment.